

# Tawheed Class #5

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## CLASS FIVE

Before I start, let me say may Allah reward you and those who follow us on the internet. May the time they take out in pursuit of knowledge be the path that causes them entry to Heaven Bi'ithnillah Ta'aala.

Before we start the class, I want to make two quick comments. The first one is that the last class (which was number four) was approximately an hour and a half or so, without the questions and answers. I did not realise how long it was until after the class. No one here complained and I can actually look at the faces over here and monitor the boredom and comprehension level through the notes and through the faces, and that is why it went on for over an hour and a half. No one here complained, but I did get some emails that it was too long for one class. Hearing from the brothers and sisters who study through the internet is very essential and important. We encourage that and we will go by that Inshaa Allah and we will make our classes shorter.

The next one is that in any matter like that, we would like to hear suggestions from our brothers on the internet. For example, last class we spoke upon the difference between Waajib and Fardh. When I speak here, I can tell the comprehension level overall and I was expecting to be flooded on questions about Waajib and Fardh according to the three Imaams on one side and Abu Haneefah on the other side. Even though I got tens of emails and texts on the class, only one was on that issue. No one here asked and it was just one email that I got pertaining to the issue of Waajib and Fardh. I had assumed I was going to get a lot of questions like that. I would like to know the input of the brothers both here and through the internet so we can better the classes. For example, I elaborated on that issue and if the comprehension level is not too much I can explain it in maybe three liners. Actually if you look into the elucidations on Usool Ath-Thalaathah, most 'Ulamaa briefly mention this thing. I mentioned it in somewhat of detail because Allah knows what the future holds for us and if the classes will continue, so we want to absorb as much knowledge as we can in many fields within the Tawheed.

When I asked why no one asked me about the issue of Waajib and Fardh, everyone said it was very clear which I find Alhamdulillah amusing because I remember the first time I studied it and I had absolutely no idea what I was studying. I remember the first time I heard of this particular matter and it was very difficult for me, but Alhamdulillah everyone understands it. Even seven year old Muhammad my beloved student, he called me again, I asked him many questions and he recited Qur'an. I asked him what did you learn from last class Muhammad? Seven year old Muhammad said I learned the difference between Waajib and Fardh. He is actually very, very smart so I cannot say if Muhammad knows it everyone knows it, but Alhamdulillah no one asked questions and I am assuming that it is clear. Otherwise we truly welcome questions, especially on that and I give them precedent over

any other questions. We welcome Naseehah on the betterment of the class, suggestions to elaborate on this issue or to take away elaboration from these matters is very essential. We would like to hear it and it will not be taken offensively. Just like we hear questions on substantive matters, we want to hear technical questions on the Halaqah.

Now let us get started. This is our fifth class and we have been talking about the four introductory matters that the author mentions. He says the first one of the four is knowledge and he mentions his definition of knowledge which is to know Allah, to know the Prophet Muhammad sallallahu 'alayhi wa sallam and to know the religion with proof. That is the first of the four matters. We spoke about Allah, we spoke about the Prophet Muhammad sallallahu 'alayhi wa sallam and we spoke about religion.

## THE ORDER OF THE DEFINITION OF KNOWLEDGE

The first point for today is the order he mentions the definition of knowledge in. Knowing Allah, knowing the Prophet Muhammad sallallahu 'alayhi wa sallam and knowing the religion. If you look in Adh-Dhurar (الضرر) and other books you might find the order a little bit different, where he would mention Allah, then religion and then the Prophet Muhammad sallallahu 'alayhi wa sallam. Why is that? The reason is two reasons. The first reason is the Prophet Muhammad sallallahu 'alayhi wa sallam and Islam (religion) are inseparable, so it does not matter which one you name first.

The second reason behind that is he used 'Wa' (و):

مَعْرِفَةُ اللهِ ، وَمَعْرِفَةُ نَبِيِّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، وَمَعْرِفَةُ دِينِ الْإِسْلَامِ  
بِالْأَدِلَّةِ

Knowing Allah and the Prophet Muhammad sallallahu 'alayhi wa sallam and knowing Islam. When you use 'Wa' which means and in Arabic, it does not necessarily mean an order. Most of the time it does mean an order, but it does not necessarily mean an order.

## KNOWING ALLAH, THE PROPHET MUHAMMAD AND THE RELIGION WITH PROOF

He says you have to know Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam and Islam with proof. We talked about Allah and we talked about the Prophet Muhammad sallallahu 'alayhi wa sallam, and we are going to talk in more detail about him because these

three that he gives as the definition of knowledge are the core of this book. Now we are just mentioning them as the ABC of knowledge, for number one of the four introductory matters. He says you have to know proof and we stopped at the issue of proof, so let us talk about that today.

## WHAT IS THE DEFINITION OF PROOF?

The author said:

بِالْأَدِلَّةِ

Proof literally means something that leads to that which is sought. We mentioned there is a Lughawi (لغوي) (linguistic or literal) and Istilaahi (اصطلاحی) (Shar'ee) definition. In a religious context, proof (Adillah (أدلة)) means textual and intellectual proof. By textual proof we mean that which is affirmed by revelation (the Qur'an and the Sunnah) and that which is directly derivative from them (like Ijmaa' and Qiyaas (قياس)). That is one type of proof here.

It also means knowing Allah, His Messenger and His Deen through the use of intellectual proof, which is proper in these areas. To be observant of the creations of Allah, and Allah mentions it in the Qur'an.

وَمِنْ آيَاتِهِ

And among His Signs. Just that by itself is mentioned eleven times in the Qur'an. Among the Ayaat of Allah, the proof of Allah, the evidence of Allah, the signs of Allah and the lessons of Allah is the creation, to look into the sky, the earth, the oceans, the day and the night. To analyse and look at that is in the Qur'an.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلُكِ الَّتِي تَجْرِي  
فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَخْيَا بِهِ  
الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ  
الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لِآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿البقرة: ١٦٤﴾

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayaat (proofs, evidences, signs, etc) for people of understanding. (Surat al-Baqarah: 164)

In addition to that proof are physical miracles that occurred during the life of the Prophet Muhammad sallallahu 'alayhi wa sallam at his hands, by the will of Allah. Like water springing from his fingers, speaking to inanimate objects and them responding to him and rocks giving him Salaam. Among the proof that is also mentioned here that should be known is affairs that the Prophet sallallahu 'alayhi wa sallam foretold of the unseen in the Qur'an and the Sunnah that could have only been known from Allah and revelation, and that had occurred exactly as he told them and some that we are awaiting for them to occur.

The author states that you need to know proof. You need to understand proof because it will give you a better understanding of the matter that he is talking about. The essential matters of Tawheed, the core matters of Tawheed and the principle matters of Tawheed need to be believed in firmly and decisively with no doubts. And usually, it is proof that leads you to that.

Before we get to the next point, let me say when we get to the core part of the book like I said, we are going to go over knowing Allah, knowing the Prophet Muhammad sallallahu 'alayhi wa sallam, knowing the religion and knowing them with proof. So because we talked about proof in detail here, when we get there we are going to refer you back to the beginning. We are going to say remember we talked about proof before, go refer to it over there instead of repeating it again. Likewise in the future Inshaah Allah we are going to study Usool and when we study Usool we are not going to go into depth talking about Waajib and Fardh and the difference among the Fuqaha' in that matter. We are going to say remember we mentioned that in Tawheed? Go refer to that over there. That is why we elaborate on some matters, so in the future they are going to save us some time.

## IS TAQLEED PERMISSIBLE IN MATTERS OF 'AQEEDAH?

Can you do Taqleed (**تقليد**) (which is following or imitating) of a Shaykh, scholar or a knowledgeable person in matters of 'Aqeedah or must you know the proof? Is it a prerequisite to know the proof? Is your Imaan accepted if you do not know the proof? We have a man who is knowledgeable and one who is ignorant, they take their Shahaadah, they fully believe in Tawheed and they have no doubt in it but they do not know the proofs. If you ask them for the proofs, they are not going to know it. The scholars talked about this matter under:

# صَحَّةِ إِيمَانِ الْمُقْتَدِ فِي الْعَقَائِدِ

Muqallid is the imitator. Is the Imaan of one who is an imitator good or not? The author says you need to know proof for these matters. Do you really need to know them as a must or is it a recommendation and is your Imaan accepted or not? This is what the scholars discussed. Many think this is an easy matter but in reality it is not and it is fought on two different fronts.

The first front is the major one, and that is between the sect of the Mu'tazilah (**معتزلة**) on one side and Ahlus-Sunnah wal-Jamaa'ah (us) on the other side. One of the many characteristics of the Mu'tazilah is that they reject the faith of one who does not know proof of the matters of 'Aqeedah. Some attribute this to the sect of the Ashaa'irah (**أشاعرة**) and they say that the Ashaa'irah also request the same as the Mu'tazilah. However al-Qushayri and other scholars of the Ashaa'irah said it is not true that Abu al-Hasan al-Ash'ari (the father of the Ashaa'irah) said that and that he the father of the Ashaa'irah (which we believe he later recanted from) believes that the belief of a Muqallid is true. So basically it is between Ahlus-Sunnah and al-Mu'tazilah and number two, it is between Ahlus-Sunnah themselves. Overall, there are three opinions on this matter.

## THE FIRST OPINION: YOU MUST KNOW THE PROOF

The first opinion is you have to know proof for matters of 'Aqeedah. If you do not know the proofs for the matters of 'Aqeedah, your Imaan is rejected. This is what ar-Raazi, Abu al-Hasan al-Aamidi and the overwhelming majority of the Mu'tazilah said. Abu al-Mudhaffar as-Sam'aani said it is not permissible for a layman to blindly follow in matters of 'Aqeedah, according to some of the Fuqahaa' and the philosophists. You must know proof from the Qur'an, Ijmaa', Qiyaas or whatever it may be (pertaining to your 'Aqeedah) and the Mu'tazilah resort a lot to 'Aql (**عقل**).

## THE SECOND OPINION: IT IS NOT OBLIGATORY TO KNOW THE PROOF

The second opinion is that you do not have to know the proof. Following the saying of a scholar, imitating, mimicking and following the scholar (Taqleed) is a way to go about and it is accepted, as long as you are firm in your faith and you have no doubts (that is important). That is the opinion of the overwhelming majority of Ahlus-Sunnah wal-Jamaa'ah.

The first opinion is that you must know the proof as a condition for your belief, basically the Mu'tazilah. The second opinion is that you do not need to know the proof as long as you follow in the truth, without having any hesitation or doubt.

### **THE THIRD OPINION: LOOKING INTO THE PROOF IS HARAAM**

The third opinion is that looking into proof is Haraam, because if you are not qualified then looking into proof could cause you to go astray. This is attributed to some of the followers of Imaam Ahmad Ibn Hanbal. I am going to take this last opinion out because I think it is really taken out of context and that it is an exceptional saying for some of the very, very few who may be searching into proof ignorantly, which may cause them to have doubts. Someone who cannot comprehend proof to the point that it is actually going to cause a counter affect and get him to be misguided must go to a scholar to go through that proof. So we will take that out because it is taken in a special context.

### **THE SUMMARY OF THE FIRST TWO OPINIONS**

The summary on the first two opinions is that if one is at a level where he is able to maintain proof and attain it, then he should seek proof in ‘Aqeedah and other matters. That is why we study this in such detail. Now if one is a layman or one who is not able to absorb and comprehend the proof, then he does not need to know the proof as long as he is firm on his belief with no doubts. In both situations, one who accepts Imaan without knowing proof is considered a believer, whether he is knowledgeable or not and whether he is a layman or not.

The opinion that said one must know proof, they impose upon one to know proof as the first obligation.

### **أول واجب هو انظر والاستدلال**

The Mu’tazilah said the first obligation is that you need to seek reasoning and proof. That is the first obligation they impose upon one. The simple response to that is that the proof is sought to get the goal. If someone achieves the correct guidance by following and imitating, then he has achieved the goal.

As-Safaareeni gave a summary quote on this matter. He said the truth on this matter that no one can evade is the validity of the belief of a follower. A follower meaning one who imitates someone else (one who does Taqleed). Taqleed means to get to the right path, and this person chose a way to get to the right path. What he is saying is that proof is meant to get to the right path, so if someone gets it by doing Taqleed then he has achieved the goal.

An-Nawawi also agreed and gave statements similar to this in Sharh Muslim (*شرح مسلم*).

Shaykh Ali al-Khudhayr said it is permissible to follow in ‘Aqeedah matters, as long as you are firm in what you supposedly imitate, follow and do Taqleed in and have absolutely no doubts, even if you do not know the Daleel. May Allah hasten his release from the Arabian Peninsula prisons, he was among the scholars who were taken on the same day with the

same issue as Shaykh Naasir al-Fahd. Ibn ‘Uthaymeen followed along with that same conclusion and said it is permissible to follow in matters of ‘Aqeedah, as long as one has no doubts.

### PROOFS THAT TAQLEED IS PERMISSIBLE

The first one is that Allah directed people to ask the people of knowledge. If you do not know something, Allah directed you to ask the people of knowledge. Allah said in the Qur'an:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنْتُمْ لَا تَعْلَمُونَ ﴿النَّحْل: ٤٣﴾

So ask of those who know the Scripture [learned men of the Tawraat (Torah) and the Injeel (Gospel)], if you know not. (Surat an-Nahl: 43)

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنْتُمْ لَا تَعْلَمُونَ ﴿الْأَنْبِيَاء: ٧﴾

So ask the people of the Reminder [Scriptures - the Tawraat (Torah), the Injeel (Gospel)] if you do not know. (Surat al-Anbiyyaa': 7)

Ask the people of knowledge. Ask what? He did not say what to ask about (the substance of it). In Arabic, this is called *Hathf Fil-Muta’allaq* (حذف في المتعلق). He did not say what to ask about. Is it principle matters of Islam (Tawheed) or is it general Fiqh matters? It is not there, that is *Hathf Fil-Muta’allaq*. The answer is all of that. Tawheed, the first encompasses all of that whether it may be matters of Tawheed like we are studying here or secondary matters which are Fiqh matters (like Zakah, Hajj, Salah and the details of that). That is proof that one's Imaan is good if he asks.

The second proof is that Allah said in the Qur'an:

فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لَيَتَفَقَّهُوا فِي الدِّينِ وَلَيُنذِرُوا قَوْمَهُمْ...  
إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَخْذَرُونَ ﴿التَّوْبَة: ١٢٢﴾

Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil). (Surat at-Tawbah: 122)

The meaning of it is that a knowledgeable group need to stay back and warn the other people when they return to them, so that they may be aware of the evil and the good and

know the difference. Basically, a group of people should stay back and teach this religion. In this verse, warn is sufficient. Teachers stay back and teach and others follow, and it also did not say proof like the first verse.

The third proof is that Allah says to the Prophet Muhammad sallallahu 'alayhi wa sallam:

فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَ مِنَ الْمُمْتَرِينَ ﴿يُونس: ٩٤﴾

٩٤

So if you (O Muhammad sallallahu 'alayhi wa sallam) are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Tawraat (Torah) and the Injeel (Gospel)] then ask those who are reading the Book [the Tawraat (Torah) and the Injeel (Gospel)] before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it). (Surat Yunus: 94)

Meaning if you are in doubt O Muhammad sallallahu 'alayhi wa sallam (and of course the Prophet sallallahu 'alayhi wa sallam had no doubts), then ask other people. So laymen can ask and follow. In all of these it says ask, but it does not also include that you have to know any proof in it. It does not state that you have to know, memorise or find out the proof.

The fourth proof is in the Hadith of the Prophet Muhammad sallallahu 'alayhi wa sallam.

مَنْ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ فَقَدْ عَصَمَ مَالُهُ وَدَمُهُ إِلَّا بِحَقِّهَا

In Sahih Muslim. The Prophet sallallahu 'alayhi wa sallam said whoever says Laa Ilaaha Illallah Muhammadar-Rasoolullah, then his wealth and his blood has become inviolable. They become sacred, no one can touch it and Allah subhaanahu wa ta'aala will hold him accountable and ask him. Why was his blood and wealth held sacred and inviolable? He said as long as he says Laa Ilaaha Illallah Muhammadar-Rasoolullah. Did he say whoever says Laa Ilaaha Illallah with proof? He merely said whoever says Laa Ilaaha Illallah. If proof was obligatory to know, he would have added that and it would have been in the Hadith.

The next proof is one of the proofs Ibn 'Uthaymeen emphasised. Ignorant people and laymen cannot do Ijtihaad (اجتهاد), encompass proof, memorise it and rationalise it. When

you are telling them they have to know the proof, in reality you are asking them something which is above their means and Allah said in the Qur'an:

﴿٢٨٦﴾ الْبَقْرَةُ: لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا... ﴿٢٨٦﴾

Allah burdens not a person beyond his scope. (Surat al-Baqarah: 286)

What is obligatory and the objective is that one firmly believes without any doubt, whether it is through proof or through following. Most of the Fuqahaa' (فقهاء) said if you cannot force laymen to know proofs on matters of Fiqh because it is too big of a hardship on them, we cannot force them to learn proofs on matters of 'Aqeedah because that is an even bigger hardship on them.

ضِمَامَ بْنَ ثَعْلَبَةَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ، فَقَدِيمَ عَلَيْنَا  
فَأَنَاخَ بَعِيرَةً عَلَى بَابِ الْمَسْجِدِ فَعَقَلَهُ ، ثُمَّ دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَهُوَ فِي الْمَسْجِدِ جَالِسٌ مَعَ أَصْحَابِهِ ، فَقَالَ : أَيُّكُمْ  
ابْنُ عَبْدِ الْمُطَّلِبِ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ : أَنَا ابْنُ  
عَبْدِ الْمُطَّلِبِ ، فَقَالَ : مُحَمَّدٌ ؟ قَالَ : نَعَمْ ، قَالَ : يَا مُحَمَّدُ ، إِنِّي سَائِلُكَ  
وَمُغْلَظُ عَلَيْكَ فِي الْمَسَالَةِ ، فَلَا تَجِدَنَّ عَلَيَّ فِي نَفْسِكَ ، فَإِنِّي لَا أَجِدُ فِي  
نَفْسِي قَالَ : سَلْ عَمَّا بَدَا لَكَ ، قَالَ : أَنْشُدُكَ اللَّهَ ، إِلَهَكَ وَإِلَهَ مَنْ قَبْلَكَ  
(أَنْشُدُكَ اللَّهَ إِلَهَكَ) ، وَإِلَهَ مَنْ قَبْلَكَ ، وَإِلَهَ مَنْ هُوَ كَائِنٌ بَعْدَكَ ، اللَّهُمَّ نَعَمْ ،  
قَالَ : أَنْشُدُكَ اللَّهَ إِلَهَكَ ، وَإِلَهَ مَنْ قَبْلَكَ ، وَإِلَهَ مَنْ هُوَ كَائِنٌ بَعْدَكَ ، اللَّهُمَّ  
أَمْرَكَ أَنْ نَعْبُدَهُ وَلَا نُشْرِكَ بِهِ شَيْئًا ، وَأَنْ نَخْلَعَ هَذِهِ الْأَوْثَانَ وَالْأَنْدَادَ التِّي  
كَانَ آبَاؤُنَا يَعْبُدُونَ ؟ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ : اللَّهُمَّ نَعَمْ ، ثُمَّ  
جَعَلَ يَذْكُرُ فَرَائِضَ الْإِسْلَامِ فَرِيضَةً فَرِيضَةً ، الصَّلَاةَ ، وَالزَّكَاةَ ، وَالصَّيَامَ

، وَالْحَجَّ ، وَفِرَائِضُ الْإِسْلَامِ ، كُلُّهَا يَنْشُدُهُ عِنْدَ كُلِّ فَرِيضَةٍ كَمَا أَنْشَدَهُ فِي  
 التِّيْ كَانَ قَبْلَهَا حَتَّى إِذَا فَرَغَ قَالَ : فَإِنِّي أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَنَّكَ  
 عَبْدُهُ وَرَسُولُهُ وَسَلَوْدِي هَذِهِ الْفِرَائِضُ ، وَاجْتَبِ مَا نَهَيْتَنِي عَنْهُ لَا أَزِيدُ  
 وَلَا أَنْقُصُ ، ثُمَّ انْصَرَفَ رَاجِعًا إِلَى بَعِيرِهِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
 عَلَيْهِ وَآلِهِ وَسَلَّمَ حِينَ وَلَى : إِنْ يَصُدُّ ذُو الْعَقِيقَتَيْنِ يَدْخُلُ الْجَنَّةَ

Let me give you the summary in English. Dhumaam Ibn Tha'labah came to the Prophet sallallahu 'alayhi wa sallam. He tethered his camel by the door and he told the Prophet sallallahu 'alayhi wa sallam I am going to be harsh on you. He is a Bedouin, their nature was a little bit different and he is trying to tell the Prophet sallallahu 'alayhi wa sallam my nature is a little bit different. He said which one of you is Ibn Abdul-Muttalib? The Prophet sallallahu 'alayhi wa sallam said I am Ibn Abdul-Muttalib. He said you are Muhammad? He said I am Muhammad. So he said I am going to be harsh on you, I am not going to take it personal and you do not take it personal. He began to ask the Prophet sallallahu 'alayhi wa sallam about the Oneness of Allah. Then he said did Allah send you? And the Prophet sallallahu 'alayhi wa sallam said yes, Allah sent me with the Oneness of Allah. Then he began to ask him about each Faraa'idh of the five pillars, asking him by Allah was he sent to convey that. After he asked and he believed, he raised his hand and said O Messenger of Allah, I shall not add to these matters nor shall I subtract from them. I am going to believe in these matters that you just told me about. He asked a few questions about the Oneness of Allah, the Shahaadah, the Faraa'idh and the five pillars, and he accepted from the truthfulness of the Prophet Muhammad sallallahu 'alayhi wa sallam. He accepted Imaan with no doubt and he left.

An-Nawawi commented on this Hadith in Sharh Muslim and he said this is proof of what the Imaams went to, that laymen followers who believe do not have to know proof as a condition of them being believers. An-Nawawi went on to say it is sufficient for them that they have firm belief with no doubt or hesitation, unlike what al-Mu'tazilah said. An-Nawawi said it is derived from this Hadith. Why is it derived from this Hadith? Because the Prophet sallallahu 'alayhi wa sallam approved Dhumaam on his belief of believing without any proof. There was no exchange of proof in there. He was never questioned or asked do you know these proofs? Do you know this miracle and do you know that miracle? So that is proof that one does not have to know the proof.

The next proof is that when the Sahaabah entered the lands of the non Arabs, they accepted the Imaan of the people. The Bedouins and the non Arabs, none of them were

ordered to sit and recite proof, nor were some quizzed and nor were some tested as to what is your proof that you believe in Laa Ilaaha Illallah Muhammadar-Rasoolullah (like that which al-Mu'tazilah say).

Look at the sayings of some of the scholars. An-Nawawi said whoever says Shahaadah truly believing in it, even if he is a Muqallid (a follower or imitator), he is a believer. This is because the Prophet sallallahu 'alayhi wa sallam thought it was sufficient to hear the Shahaadah of many and did not request that they know the proofs of Tawheed and 'Aqeedah, and the accumulation of the Hadith on this are authentic and Mutawaatir (متواتر). That is a statement of an-Nawawi. Ibn 'Aqeel Rahimahullah said it is not a goal to know the proof. To know the proof is just means to make your belief firm, and if this happens without knowing proof that is sufficient.

In the fourth volume of his book Al-Fasil (الفصل) (around or after page thirty five), Ibn Hazm said everyone else other than the Mu'tazilah said anyone who believes in his heart a true belief without any doubts, says it on his tongue (Laa Ilaaha Illallah Muhammadar-Rasoolullah), accepts everything the Prophet sallallahu 'alayhi wa sallam came with is the truth and denounces everything other than that then he is a believer even if he is a Muqallid and proof is not a prerequisite. In his book on Usool (Rawdhat An-Nadhir) ((روضۃ الناظر)), Ibn Qudaamah said the Imaan of a Muqallid (a follower or imitator) is good. Of the contemporary scholars commenting on Rawdhat An-Nadhir, Shanqeeti Rahimahullah followed along in that opinion. Like I mentioned earlier, Safaareeni said the truth on the matter that no one can evade is the validity of the belief of a Muqallid. I mentioned to you what Shaykh Ali al-Khudhayr (may Allah hasten his release), Ibn 'Uthaymeen and many others said.

Now we are done with the first matter of the four introductory matters. The first matter is knowledge, which is to know Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam and the religion with proof.

## THE SECOND INTRODUCTORY MATTER: TO ACT UPON KNOWLEDGE

Number two of the four introductory matters is to act upon knowledge.

الْمَسَأَلَةُ الثَّانِيَةُ : الْعَمَلُ بِهِ

## THE TYPES OF ACTIONS IN ISLAM

Our first point on this matter is the types of actions in Islam. Number one is an ordain, obligatory, Waajib, Fardh. Then you have the Sunnah, Mustahabb (مستحب) (the non obligatory that you get reward for). Then you have the Makrooh (مكره) (the disliked) and then you have the Haraam.

## DO YOU GET REWARD FOR LEAVING THE HARAAM?

Haraam actions need to be applied. How do you apply the Haraam actions? By leaving them. Applying knowledge is applying your knowledge in matters that are Haraam, and in Shirk as well. How so? By leaving it and by staying away from it.

Does one get reward if he applies his knowledge in matters of Haraam? As we mentioned, leaving sins and leaving Shirk is one of the actions of knowledge. If one leaves Shirk and one leaves sin, does he get reward for it? The answer is that it is one of two situations. If he leaves it for the sake of Allah, then it is like the Hadith says in the Sahihayn:

أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِذَا هُمُ الْعَبْدُ بِسَيِّئَةٍ لَمْ تُكْتَبْ عَلَيْهِ ، فَإِنْ عَمِلَهَا كُتِبَتْ عَلَيْهِ سَيِّئَةً وَاحِدَةً

وَفِي رِوَايَةٍ : فَإِنْ تَرَكَهَا فَأَكْتُبُوهَا لَهُ حَسَنَةٌ ، فَإِنَّمَا تَرَكَهَا مِنْ جَرَائِي

A sin will not be written for one who thinks or intends to do a sin. If he commits the sin, it will be written as one sin. If he thinks and intends, it will not be written against him. In another narration of the Hadith, if he leaves doing that sin for reward from Allah then he gets reward for it.

That is the first one. If he leaves it for the sake of Allah, he gets reward for it. If he leaves it because he is lazy or he is unable to do that sin, he does not get a reward. For example, his homeboys did not pick him up to go to the bar so he says well Alhamdulillah I got reward. You did not leave because your boys did not come, so you do not get reward. A girl rejected him and then he says Alhamdulillah I did not commit Zina because the girl rejected me. You do not get reward because you did not do it because you were unable to. If you said you know what, everything is available for me but I leave it for the sake of Allah, then that is when you get reward. If the opportunity is there and you leave it for the sake of Allah then you get reward. If you do not do it because the chances are not there, then you do not get

reward because of the narration of the Hadith that I mentioned. So applying knowledge is also in Haraam.

## THE ESSENTIAL ASPECTS OF APPLYING KNOWLEDGE

He started with knowledge and then he went to applying knowledge, because knowledge fixes and corrects the intention and the method of application, that result in your action being proper. Now let us take on some pointers on the essential aspects of applying knowledge and here we have to think and focus.

One of the major differences between the Salaf and those of us today is the variance between knowledge and acting upon it.

Allah said in the Qur'an:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَسْوُنَ أَنفُسَكُمْ وَأَنْتُمْ تَتَلُّونَ الْكِتَابَ ۚ أَفَلَا  
تَعْقِلُونَ ﴿البقرة: ٤٤﴾

Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture [the Tawrah (Torah)]! Have you then no sense? (Surat al-Baqarah: 44)

This is a question by Allah that is meant to rebuke and reprimand. You enjoin on other people what you do not do yourself? It is to rebuke, reprimand and scold for not applying that which you know and that which you preach. It was revealed about the scholars of Bani Isra'eel but it applies to the scholars of Islam, the followers of the Prophet Muhammad sallallahu 'alayhi wa sallam and all people as well.

Ibn Abbaas radhiallahu 'anhuma said the Jews of Madinah used to tell their friends and relatives who were Muslims to remain on Islam and that which that man is teaching you because he is speaking the truth, yet they themselves did not believe. They used to preach but did not act so this was revealed because of them. Ibn Jareer Rahimahullah said the scholars of the Jews used to order the people to do the good by Allah, and they themselves did sins.

This verse is a reprimand, but it is not a reprimand because he ordered good. It is a reprimand because he did not do the good. Pay attention so no one will quit on me after today. I do not want anyone to say the scrutiny is so much on the students of knowledge that I am just going to quit because I would rather be ignorant and it is easier to be ignorant.

## ORDAINING THE GOOD AND FORBIDDING THE EVIL AND APPLICATION WITHIN ONESELF ARE TWO SEPARATE OBLIGATORY MATTERS

The proper opinion on this matter here is that ordaining the good and forbidding the evil, and application of it within oneself are two separate things. Ordaining the good and forbidding the evil is on one side and the application is on one side. They are two separate obligatory matters and one does not drop if the other drops. There is a second opinion on this but the proper opinion of two opinions on this matter is that ordaining the good and forbidding the evil is on one hand, and applying what you learn on yourself and on your close ones that are under your control is another matter. One does not drop if the other drops. Some said if one falls into a sin then he should not deter others and that is the weaker of the two opinions.

The verse is basically saying you are doing right in ordaining the good, so then follow it yourself. It is not saying do not go and convey the message or stop. The truth is that if you are going to convey the truth then follow it yourself. You refrain from the evil you are telling the people to refrain from and work on yourself like you are telling people to do. It is not a reprimand to stop one from ordaining the good and forbidding the evil, but rather to follow in that which he is saying and that which he is teaching.

In Surat Hud, Shu'ayb said:

...وَمَا أُرِيدُ أَنْ أُخَالِفُكُمْ إِلَى مَا أَنْهَاكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا  
اسْتَطَعْتُ ۖ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ۖ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ۝ هُودٌ

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I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent. (Surat Hud: 88)

## A MAN WHOSE ACTIONS DO NOT MATCH HIS KNOWLEDGE

Pay attention to this Hadith in Bukhari and Muslim.

عَنْ أُسَامَةَ ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ :  
يُجَاهُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ فَتَنْدَلِقُ أَقْتَابُهُ فِي النَّارِ ، فَيَدُورُ

كَمَا يَدْوِرُ الْحِمَارُ بِرَحَاهُ ، فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ ، فَيَقُولُونَ : أَيْ فُلَانْ  
، مَا شَأْنُكَ ؟ أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ وَتَنْهَانَا عَنِ الْمُنْكَرِ ؟ قَالَ :  
كُنْتُ أَمْرُكُمْ بِالْمَعْرُوفِ وَلَا آتَيْهِ ، وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ وَآتَيْهِ

Usaamah Ibn Zayd said the Prophet *sallallahu 'alayhi wa sallam* said a man will be brought and put in Hellfire (and in another narration he will be the first to be put in Hellfire). He will circumambulate and go around in a circle in Hellfire, like a donkey of a grinding mill. You know how he goes around the flour grinding mill? That is how he will be. People of Hell will gather around him and say O so and so, Yaa Shaykh, Yaa 'Aalim, did you not order us to do the good and forbid the evil? Did you not give us those eloquent sermons? Did you not appear on satellite TV and tell us you have to do this and you have to do that? Were you not tweeting us about this and that? Were you not YouTubing us on this and that? Were you not the one who was teaching us what to do and what not to do? What on earth are you doing here?

They are surprised and they are in shock. The people in Hell are shocked that he is there because he is a Shaykh, he used to be called a Shaykh. The people in Hell are surprised to see him in Hell because he was deemed pious and righteous. The man will say I used to order the others to do the good but I myself never did it, and I used to forbid others from the evil while I myself used to do it. In Sahih At-Targheeb Wat-Tarheeb ( صحيح الترغيب و الترهيب ), the author said this is a man whose actions do not match his knowledge.

#### ONE IS GOING TO BE QUESTIONED ABOUT HIS KNOWLEDGE ON THE JUDGMENT DAY

عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا  
تُرْزُولُ قَدَمًا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّىٰ يُسْأَلَ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ ، وَعَنْ  
عِلْمِهِ فِيمَا فَعَلَ ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ ، وَعَنْ جِسْمِهِ  
فِيمَا أَبْلَاهُ

The Hadith is in Tirmidhi and ad-Daarimi and it is authentic. A man will not move forward on the Judgment Day one step until he is questioned about four things. The first thing he is going to be asked about is how he spent his life. The second one is about knowledge. Did he

teach it and did he apply it? More so, did he apply it? The third one is about his wealth, where he got it and how did he spend it. The fourth one is going to be about how did he wear out his youth. Those are the four matters and the reason we brought it is for the second matter, that one is going to be questioned about his knowledge. It is not to be stacked up in one's brain and not applied.

### SAYING THAT WHICH YOU DO NOT DO

عَنْ جُنْدِبِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَثَلُ الْعَالَمِ الَّذِي يُعَلِّمُ النَّاسَ الْخَيْرَ وَيَنْسَى نَفْسَهُ ، كَمَثَلِ السَّرَّاجِ يُضِيءُ لِلنَّاسِ وَيَحْرُقُ نَفْسَهُ

In at-Tabaraani and al-Kabeer and al-Mundhari said it is authentic. The Prophet sallallahu 'alayhi wa sallam said the example of a knowledgeable person who teaches and forgets himself to apply it is like a lamp, like a light, like a chandelier. It lights to people, but it burns itself. That is the example the Prophet Muhammad sallallahu 'alayhi wa sallam said.

عَنْ أَنَسِ بْنِ مَالِكٍ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَرَأْتُ لَيْلَةً أُسْرِيَ بِي عَلَى قَوْمٍ ثُقْرَضُ شِفَاهُهُمْ بِمَقَارِيبَ مِنْ نَارٍ ، قَالَ : قُلْتُ : مَنْ هُؤُلَاءِ ؟ قَالَ : هُؤُلَاءِ خُطَّبَاءُ مِنْ أَهْلِ الدُّنْيَا ، كَانُوا يَأْمُرُونَ النَّاسَ بِالْبَرِّ وَيَنْسَوْنَ أَنْفُسَهُمْ ، وَهُمْ يَتْلُونَ الْكِتَابَ أَفَلَا يَعْقِلُونَ

In Musnad Ahmad, Sahih At-Targheeb Wat-Tarheeb, Ibn Hibbaan and al-Bayhaqi. When he went on the night of the Israa', the Prophet sallallahu 'alayhi wa sallam saw people whose tongues and lips were being sliced with metal knives of fire. Every time they were sliced, they would return to their original state to be sliced again without respite. The Prophet sallallahu 'alayhi wa sallam had Jibreel next to him. He said Jibreel, who are these? Why are they suffering like this? Jibreel said these are the public speakers of your Ummah, they say that which they do not do.

### KNOWLEDGE THAT DOES NOT BENEFIT

عَنْ زَيْدِ بْنِ أَرْقَمَ ، قَالَ : لَا أَقُولُ لَكُمْ إِلَّا كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ، كَانَ يَقُولُ : اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ ، وَالْجُبْنِ وَالْبُخْلِ ، وَالْهَرَمِ وَعَذَابِ الْقَبْرِ ، اللَّهُمَّ آتِنَفْسِي تَقْوَاهَا وَزَكْهَا أَنْتَ خَيْرٌ مَنْ رَكَّاهَا ، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ ، وَمِنْ قَلْبٍ لَا يَخْشَعُ ، وَمِنْ نَفْسٍ لَا تَشْبَعُ ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

In Sahih Muslim, the Prophet sallallahu 'alayhi wa sallam used to seek refuge.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ ، وَمِنْ قَلْبٍ لَا يَخْشَعُ ، وَمِنْ نَفْسٍ لَا تَشْبَعُ ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

O Allah I seek refuge in You from knowledge that does not benefit, from a heart that does not entertain fear of Allah, from a soul that is not satisfied and a supplication that is not answered.

The Prophet Muhammad sallallahu 'alayhi wa sallam says I seek refuge from knowledge that does not benefit. If there is one thing that you are going to leave with today, it is to know this Hadith. Wallahi if you truly comprehend this, you will be in agony. If you truly comprehend this, you will truly be in agony. Let us be truthful with ourselves today, how many of us make this Du'aa?

I consider anyone who attends our classes as among the best of the best Inshaa Allah. This is knowledge and not for worldly gain. We do not exchange money, we do not go for the sake of popularity and it is not about contests. No one comes here to mingle with girls and no one comes here to join the opposite sex. No one comes here to listen to a few sexual jokes under the banner of Fiqh of Love, while having major deficiency in Walaa' and Baraa'. No one comes here for that kind of stuff. Those who are firm on the guidance of Tawheed on the Manhaj are the followers of the Prophet Muhammad sallallahu 'alayhi wa sallam and the Messengers, and they are the carriers of Laa Ilaaha Illallah. They are the revivers who usually get tested like that of the trials of the Messengers before, and at the same time they are the ones who uplift this Ummah from its darkness and its defeats. This is the Tawheed and this is Islam, take it or leave it. That is how we teach it.

So Inshaa Allah you are among the few of the few of the very, very, very, very few who study this Deen and this Tawheed seriously and for no personal gain. Out of this few, who of us makes the Du'aa that the Prophet Muhammad sallallahu 'alayhi wa sallam made (seeking refuge in knowledge that does not benefit)? O Allah, I seek refuge in You from knowledge that does not benefit. I know many who study through the Internet and who study with us here and it is a goal for them to be knowledgeable. A lot of them make Du'aa and always say:

۱۱۴ طه: ... رَبِّ زِدْنِي عِلْمًا

"My Lord! Increase me in knowledge." (Surat Taha: 114)

But how many of us have sought refuge from knowledge that does not benefit us? Be truthful. Knowledge that does not benefit us means knowledge that we do not apply. I fear that if we were to do a survey on this matter, we would return with a huge disappointment to all of us. Let us be truthful with ourselves, when did one of us fidget and shiver with chills like a wet bird before Allah, pleading and seeking refuge in Allah from knowledge that does not benefit us?

I say this is the difference between the Khalaf (the latter people) and the Salaf who carried the legacy of the Ummah. The curriculum for uplifting this Ummah is there, we have it. We have it and we do not need those so called Mufakkir and thinkers to come and blab, and other ones who want to come and change it. The curriculum for uplifting this Ummah is there and it is solid. The guidance is there and has been there for over fourteen centuries, the problem is the application.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ

The Prophet sallallahu 'alayhi wa sallam used to make that Du'aa. The Prophet sallallahu 'alayhi wa sallam was successful in getting the Sahaabah to apply it. He printed copies of the texts that we learn in the hearts of the Sahaabah. He made it a guidance that they acted upon and it became a total way of life for them. That is the secret. That right there is the secret of how the Prophet sallallahu 'alayhi wa sallam made the most successful nation on the Earth from shattered, feuding, Bedouin, anarchists who were in the midst of a deserted desert. They became the superpower of the world in a historical, record breaking, lightning, bat of an eye time frame.

For thirteen years, the Prophet sallallahu 'alayhi wa sallam was busy inscribing this Tawheed and 'Aqeedah in the hearts and not on paper, not on CD, not on YouTube and not on the internet. Today, many and most of the small students of knowledge have more books than the renowned 'Ulamaa who revived this Ummah. Al-Maktabah Ash-Shaamilah

(المكتبة الشاملة) which I really have not gotten to know yet, it is something you download with thousands of volumes. Whether it may be knowledge that they had, we have it. Whether it is the way it is organised, the quantity, the print of it, how you get it on CD or how you search it, many today have more knowledge than the renowned 'Ulamaa.

In the Qur'an, Allah said about Ya'qoob:

﴿٦٨﴾ ... وَإِنَّهُ لَذُو عِلْمٍ لَّمَا عَلَمْنَاهُ... ﴿يُوسُفُ﴾

And verily, he was endowed with knowledge because We had taught him. (Surat Yusuf: 68)

Qataadah says the meaning of this verse is that he was endowed with application and applying that which We taught him.

**أخرج أبو نعيم في الحلية عن ابن المبارك : سُئل سفيان الثوري : طلب  
العلم أحب إليك أو العمل ؟ فقال : إنما يراد العلم للعمل ، فلا تدع طلب  
العلم للعمل ، ولا تدع العمل لطلب العلم**

Sufyaan ath-Thawri was asked do you like to study or apply what you study? He said knowledge is sought to be applied, so never leave seeking knowledge for application and never leave application for seeking knowledge. What are you trying to say Sufyaan ath-Thawri? Basically he is saying knowledge and application come hand in hand. They are inseparable, you cannot separate the two.

Imaam Ahmad told his students once that there is never a Hadith I passed by except that I fully applied it. He fully applied every single Hadith. He said I once passed by a Hadith that the Prophet sallallahu 'alayhi wa sallam went to Abu Teebah for cupping and he paid one Dinaar. He said so I went to go get cupping and I paid exactly that which the Prophet sallallahu 'alayhi wa sallam paid so I can follow the exact Sunnah. Imam Ahmad, you so daringly say you applied every Hadith? He would have never said a word like that if he did not truly apply it. In his Musnad Ahmad, he had forty thousand Hadith and it is said that he memorised over a million. You applied every single Hadith? Ibraheem al-Harbi said I was with Ahmad Ibn Hanbal and I was his companion. For twenty years, winter and summer, cold days and hot days, night and day, not a single day went by except Imaam Ahmad was applying more in that day than he applied the day before. Twenty years, day and night, he said every day he would apply more than he did yesterday.

When the Salaf turned to knowledge to study it, it appeared on them in their humility, in their humbleness, on their tongues and on their hands. That is how knowledge affected them. Some of those who claim to be students of knowledge today (the rejects), they come from bars to supposedly being students of knowledge and unleash their tongues on giants they could never be equivalent to the dust on their shoes in their service to Allah and the Prophet Muhammad sallallahu 'alayhi wa sallam. Just days ago you were in a bar and now so suddenly you become a student of knowledge and you want to refute giants? I do not mean the Murji'ah rejects alone, but whether intentionally or unintentionally they align themselves with the Modernists to refute the true people of Tawheed. From rapping one night to refuting the giants of the Ummah in the morning. From bars and clubs to refuting, slandering and chewing poisonous flesh of 'Ulamaa and those who devoted their lives, their wealth and their honour for the sake of Allah. Why?

**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ**

'Ilm Laa Yanfa'. The men of the past were men that as soon as they turned to knowledge to learn it, it was seen in their appearance, in their Khushoo', in their humility, in their humbleness, on their tongues and on their hands. When one lacks etiquettes and manners, do you think they do not know the knowledge of it? Do you think they do not know about their tongues, their hands and their slander? Do you think they do not know it? They do, but it is the wrath of 'Ilm Laa Yanfa'. Why else would the Prophet sallallahu 'alayhi wa sallam emphasise it in his Du'a?

**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ**

Others can go through the texts of Walaa' and Baraa' like an arrow (they will go sharp through it like an arrow), but they cannot apply it in their day to day life. 'Ilm Laa Yanfa'.

In Al-Jaami' Al-Ahkaam Al-Qur'an (الجامع لأحكام القرآن), a scholar called Abu Uthman al-Hayri sat to give one of his classes. He sat, gave an introduction and then sat silent, and silent, and silent. Then Abu al-Abbaas said Shaykh what is going on? When is the Halaqah going to start? The Shaykh raised his head up, began to cry and weep and then began to chant his poem.

**وَغَيْرُ تَقِيٍّ يَأْمُرُ النَّاسَ بِالْتَّقْيَى طَبِيبٌ يُدَ�وِي النَّاسَ وَهُوَ سَقِيمٌ**

A non Taqi, one who does not have Taqwa (he is talking about himself) ordering people for Taqwa, like a doctor giving a cure while he himself is in need to be cured from that same

illness. The entire Halaqah began to weep. They knew how valuable it was to apply the knowledge.

Abu al-Aswad ad-Du'ali the famous poet has a poem about the matter.

يَا أَيُّهَا الرَّجُلُ الْمُعَلِّمُ غَيْرُهُ هَلَا لِنَفْسِكَ كَانَ ذَا التَّعْلِيمِ

O you man who is teaching others, should not the teaching be to yourself?

فَابْدِأْ بِنَفْسِكَ فَإِنْهَا عَنْ غَيْرِهَا فَإِذَا انتَهَتْ عَنْهُ فَأَنْتَ حَكِيمٌ

Start with yourself, deter it from wrong. If you are successful in deterring yourself from being wrong, then you have indeed become wise.

فَهُنَاكَ يُقْبَلُ مَا تَقُولُ وَيُقْتَدَى بِالْقَوْلِ مِنْكَ وَيَنْفَعُ التَّعْلِيمُ

At that point (when you achieve application of your knowledge), your speech will be accepted, your words will be followed and your teachings will then become beneficial.

لَا تَنْهِ عَنْ خُلُقٍ وَتَأْتِي مِثْلَهُ عَارٌ عَلَيْكَ إِذَا فَعَلْتَ عَظِيمٌ

Do not deter from something and do that which you deter from, a big shame on you if you do so.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ

You see that Du'aa? Talk is plenty and knowledge is abundant but the application is scarce. This is not meant to scare you away from learning knowledge, this is actually an encouragement to apply that which you learn. That which you deter people from, stay away from it. That which you order people to go to and to do, it is actually an encouragement for you to follow along in that path and do that which you teach people or that which you know of.